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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

YOUTH IN CAMP

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Pamphlet Number Nine

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THE CHRISTIAN QUEST
Youth and Jesus' Way of Life

Resource Materials for Leaders
Pamphlet Number Nine

YOUTH IN CAMP

Prepared by

REV. J. W. F. DAVIES
Minister of Religious Education and Director of Community House, Winnetka, Illinois

for the

COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago, Illinois

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet, "Youth in Camp," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, *The Christian Quest,* with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young people between twelve and twenty-three years of age. These

were from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October, and November, 1928, numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited to your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A., and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism.** The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

The Committee on Religious Education of Youth.

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Camping and Leaders of Youth

Did you ever watch the camp-fire
When the wood has fallen low,
And the ashes start to whiten
Round the ember's crimson glow?
With the night sounds all around you
Making silence doubly sweet.

And a full moon high above you
That the spell may be complete;
Tell me, were you ever nearer
To the land of heart's desire
Than when you sat there thinking
With your feet before the fire?

—*Author unknown.*

* * * *

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.

—*Lord Byron.*

Our ancestors lived in the woods by lake and stream. They hunted, fished, climbed. They were constantly on the chase. These characteristics have been willed, consciously or not, to the generations of youth who have followed. Since so many of them live now in crowded communities, surrounded by strong walls for most of the year, it is all the more important that they have the freedom of out-of-doors. They want it. It is *the* great opportunity to take boys or girls camping where they can have a natural out of door life in the summer, living in tents, dressed for roughing it, swimming, hiking and paddling, talking things over unhurriedly, doing those things which give wholesome thrill to the body and mind. They are ready to think, plan and work under stimulating leadership and conditions of freedom promoted through discipline. They enjoy each other as each tries to give what he has in himself to the whole group.

The purpose of a camp must be clearly defined in the leader's mind. Camp must be more than a good time. It must be a happy time. The whole atmosphere should be one of joy. At the same time a definite purpose for developing independence, initiative, and self-reliance on the part of the campers toward becoming useful, helpful, citizens of the group needs to be in mind. To spend a summer just having a good time may mean a loss in character stimulus. It can, however, mean a finer religious idealism, an appreciation of others, and a friendliness toward nature.

It is a great advantage for a religious leader to have a boy's or girl's whole time in a controlled environment without undue stimulation. The group forms a community of which he, the leader, is a recognized member. His social value in such a democratic group is great. He will get more than he can give and he will give more than he thinks he can. His action, at any given moment, may be to him only the natural thing to do, but to some it may be full of revealing character-formation material. It is through contact with an enthusiastic, morally-minded person that the campers get so much of powerful influence. How this influence passes from one to another we do not know. One great attraction of a camp leader is that he is always doing something. He knows how, therefore, he can teach others, and they gather wherever he is because they know he has power, and they secretly want that power. His enthusiasm will help carry them over the trial and error period to the successful accurate doing of any particular job.

Reveille!

One of the greatest handicaps to a man or woman in leading a camp is fear. There is the fear of the group, that they will do something that they ought not to, or that they will get hurt or lost. The appearance of this ghost is noticed by the limitation of freedom. It is not suggested that a leader is to be careless or to risk chances. He must organize his camp positively with instruction and minute instruction too, as to the life of the group. No one can do anything that does not affect the whole. No one wants to be carried home under a sheet or bring sorrow to the whole group; therefore, each must cultivate good judgment in everything perilous.

If the leader continues to have fear, either of the group as a whole or of accidents happening, it unconsciously colors his relationships to the detriment of the group and he should give up his leadership. Then, too, it is essential that the group feel it has its life to work out rather than to have it dictated.

Beside the advantage of association with the leader, there is the association with each other in a group that has a common aim and motive for its existence. All get much from these contacts because they are about the same age and feel their common interests more nearly alike. The judgment of their fellows is a fine stimulus to an effort that will qualify for approval.

Boys and girls are interested in camping out. That is certain. How often they are asking to go on an over-night hike! Suggest a camp and they will work for it! Not only is youth interested in camping but parents are too. Look at the rapid growth in the number of camps in the United States and Canada during the past few years. Some of these are conducted for the purpose of making money and are supported by parents who find it convenient to have their boys and girls away all summer.

I. CAMP BUILDS CHRISTIAN CHARACTER

Camp is an opportunity to help form good habits, deepen friendships, stimulate observation, start new ideals, and begin a comradeship that will last for years. These are the years wherein the impressions last long. A Christian leader influences a group with whom he camps in a very positive manner. Dr. Charles W. Eliot said, "The organized summer camp is the most important step in education which America has given to the world."

Charlie, a camp boy, never did things at home even when he was told. When he returned from camp, where all had to work, even the leader, so that all caught the spirit of it, his mother said, "How did you get Charlie to work? I never have to tell him twice now." It was **the thing** for each to do his task.

The group is very helpful in swinging its members into line. Paul was cleaning his finger nails, typical of the over-fastidious youth that he was, when the leader called from the kitchen tent for him to bring a pail of water. He

replied, "I didn't come to carry water." "All right; bring two pails full," said the leader. Tom stepped up to Paul and in a low voice said, "Say, you better get two buckets right away, or he'll keep on adding a bucket every time he asks you and in the end you'll carry them all." Without more hesitation Paul picked up the two pails and went after the water. That was the last time there was any difficulty with him!

The great influence of a leader is not in set talks but in constant companionship and comment as all go about the daily routine of work and play. There will, of course, be great occasions that are high peaks when the heart is touched. But it is when working together, putting a good edge on a knife or axe, or pulling a stiff paddle and beating the storm, or sitting about the camp fire in the quiet of a full moon, or on an evening hike, that there goes from one to the other that unconscious influence which so affects boys and girls, and about which we know so little. Such an expression, coming after a hike through the dark woods, "We are glad you knew the way," is enough for a leader to indicate how fortunate it is to know the Great Guide on the way of life. Just as natural as any other comment, but full of meaning to the grateful boys who were just a bit afraid of that trail at night.

As the camp fire dies down and the stars come out, a little knowledge can lead these minds in their out-reach, traveling through space, on to God. This is what is meant when it is said that a leader's influence is great in the incidental contacts. One never knows what is going to influence any one boy or girl. It was to a large degree the hike and picnics and work out-of-doors that Jesus had with His disciples that led them to see what He really was. Any leader will be revealed to his group in camp.

One leader after the girls had gone to bed always walked around past the tents. Girls would call out, "Good night, ——," as they saw him outlined against the sky or heard his soft footfall. Toward the end of camp several confided that they felt safe and could go right to sleep because they knew he was near. He answered them, "God was near, too!"

Miss ——— took a group of girls on an over-night hike. It began to rain about four o'clock in the morning. She

got the girls up. They packed their bedding and hiked back to camp having a great lark. It was, however, because the leader kept cheery that all caught her spirit. "We had more fun than if it hadn't rained." There was no grumbling at having to dry bedding or because the night had been disturbed.

A certain teacher in a church school took her class off camping over night on the sand dunes. One of the girls became sick. Each girl insisted on taking her turn sitting up an hour during the night with the patient, when they heard the teacher planned to do so. No one complained when called for her turn. The next morning all were more than happy that they had done it as the patient admitted the night seemed short because they were with her. One girl afterwards said, "I didn't believe I had it in me to get up at two o'clock and sit up for an hour, but I couldn't bear to think of our teacher sitting up all night."

A very intimate relationship is early established that draws out the finer qualities on such occasions.

II. HOW ESTABLISH A CAMP?

1. BY WHOM WILL THE ENTERPRISE BE UNDERTAKEN?

We are discussing in this pamphlet, not the more elaborate all-summer camp, but the more simple type where a leader desires to take a group from his church or community into the open for a briefer period, perhaps a few days or a week.

Let the church decide whether it wants as part of its program a summer camp. If it does, the next step will be to find out whether it can secure a piece of ground. If it can, the way is easy for any man who knows camping and has a bit of enthusiasm. He can start with essentials such as tent, cooking outfit, and food. He should have had some experience in camping. A novice has no business taking groups camping unless he has some one along who knows what to do. Never let the church forget that it is responsible for the children of other people.

A group of churches might well co-operate to establish a common camp. A camp committee composed of members from the co-operating churches should be appointed to look after securing the site, developing the camp, and obtaining a camp leader. A division of responsibility can be worked out, the cost of camp to each individual determined, and the length of the camp and the general aim agreed upon.

The group so co-operating might be small or large. It might be as large as the city council of religious education. Even a county might develop such an enterprise together. Organized on such a scale it would demand adequate preparation long in advance of the operation of such a camp. Good camping sites are rapidly being picked up.

A Good Plan

One of the growing demands is for week-end and over-night hikes. A cabin not too far away is a happy solution for this need. Some operate these places all winter, finding there is great sport out-of-doors even in cold weather. Rugged boys and girls should learn the joy of living out of doors in all seasons.

2. SECURING A CAMP SITE

If possible secure a camp site. If there is a probability of securing a permanent site it will be economy to do so. A camp site must have good drinking water in abundance, and if possible it should be on a body of water for purposes of swimming and boating. Some churches have bought pieces of land and developed them gradually. Usually the first buildings are a kitchen and dining room. These are most necessary as meals have to be prepared no matter what the weather. A kitchen should be large enough to contain a large cook stove, ice box, dishes, cooking kettles, and a certain amount of food supplies. It must be screened from flies and mosquitoes and be easily ventilated. The kitchen must be convenient to the dining room. A good arrangement is described in the book on camping entitled "Out of Doors with Youth."

In some localities there are camp places which can be rented for a fee. All that is necessary for a leader to do is to take a group, and develop his program, as meals and equipment are furnished. It is much better, if possible, to get out into a wild place where nature has been undisturbed,

where the group can do some constructive work together and keep the natural beauty of the place. There is more satisfaction in constructing something with a group than in anything else. The memory of it lasts longer. There is the feeling of accomplishment. Something has been added to the wealth of the world. One boy remarked, as the group was constructing a light-house tower, "This beats manual training at school. There you make just little stuff. Here is the real article." To play all the time can become tiresome. There needs to be variety. It is work that lifts one into self-respect. The leader is recognized as the guiding genius in planning, but all hands are necessary to the accomplishing.

A permanent site creates a desire to return to see again what one has helped to build. Old campers always ask about the things which they have had a hand in constructing. Of course, the work periods must not be too long. It is only when work becomes a grind that it is tiresome. It can be fun for a group of boys or girls just as a game is fun. It is a matter of interest, the creation of which is the leader's task.

Working with tools makes a youngster careful and honest in what he is doing, especially if he works side by side with a man, who, himself, has the right attitude toward work.

Many leaders who take their church school classes camping are able to get some woman or man to go along as cook. If this is possible it will be a great help to the leader.

3. PROVIDING EQUIPMENT

If he can afford only a little equipment he had better begin with two double burner gasoline stoves. Large double cookers are most economical, as there is less danger of burning and they can be left upon the stove while other things are being attended to.

A Wasteful Method

Have good food and plenty of it with as much variety as possible. This is the sum total regarding the "eats." If you have good food three times a day, and all the boys and girls want to eat, you have gone a long way toward making camp successful. Buy the best. It pays in the long run. Living out of doors, away from candy shops so that there is no eating between meals, causes the appe-

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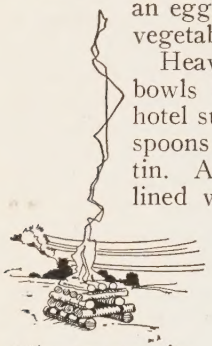
tite to increase the first three days. After this time it is easier for a cook to determine the amount of food to be prepared.

A healthy camper consumes from a third to a half a loaf of bread, a half a pound of pot-roast, two slices of bacon, an egg, one dish of oatmeal, in addition to fruit, vegetables, milk, and dessert each day.

Heavy hotel china plates, cups, saucers, and bowls last well and can be secured from any hotel supply house. Plated knives and forks and spoons "taste better" with food than iron and tin. A bread box can be made of a wooden box lined with paper, thus keeping the bread from drying, especially if a cloth or canvas is thrown over it. The fireless cooker is not practical as all the foods come to have the same taste.



A Foursquare Fire Always Satisfactory

There are three ways of caring for perishable food. The first is by a hole in the ground, deep enough so as to be cool. This can sometimes be a well where butter, meat, and milk can be kept by having them in covered buckets. This hole in the ground must be well covered as ground animals and dogs may discover it.

The second is a cave. This can be dug in the side of a hill and must be boarded up and roofed. Dirt and sod can cover the roof and make it a fairly cool place. It is necessary to have a ventilating chimney in order to keep the air fresh.

The third, and of course the best plan, is to have an icehouse or box. These are the cleanest and most convenient but usually come after the camp has become well established.

For the dining room, tables and benches may be made of planed boards. If one is going camping all the hardships do not need to be eliminated. Some "roughing it" is good, or at least it helps one appreciate the comforts of civilization when he gets back home.

The army tent is admirable for sleeping purposes. It gives good head room and can accommodate eight cots. Four in a tent is a better plan, giving more room and more air if a tent has to be closed in a storm. The cots should be arranged so that the campers sleep head to feet. It has been proved that sleeping head to head is not so good. If

one is restless there is more movement of the head than of the feet, and therefore more disturbance for the other sleepers. There is, also, less likelihood of one camper catching a cold from the other if he has one.

A spring cot with a mattress helps a youngster to get more rest out of the night's sleep. If possible have tent floors. Ticks stuffed with straw can then be used to sleep upon until cots can be afforded.

The sleeping and eating equipment are two essentials. With these two things provided, a resourceful leader can have a good camp.

The hike and over-night hike are part of a regular camp. They can also be conducted any time of the year. The food for a hike should be simple and light to carry. When the writer was in the mountains with some boys they almost always had lunch away from the base camp. Hard tack, dried prunes, dates, cheese, and chocolate were tied in a bandanna handkerchief, and hung from the belt. When starting from home sandwiches, bacon or weenies, cookies, an orange or apple, and water make a good lunch. Care should be taken not to eat too much. An over-night hike requires more food, of course. A pancake flour all ready to mix with milk or water needs a frying pan and uses the bacon grease. A bit of brown sugar with butter readily takes the place of syrup. Boys and girls delight to have something to cook over an open fire. Potatoes can be roasted in the hot ashes.

There is no more delicious tasting meat than a chicken baked in clay, also there is great interest in the process. Take the chicken, after it is drawn, stuff it with dry grass or hay, to keep it from caving in, then pour in a bit of salt water and plaster it with clay. Let it remain in the fire for about two and a half hours. Then after it has cooled a bit crack it open. The clay will pull off all the feathers and skin, leaving the juiciest, tenderest meat one ever ate. This is a joy beyond words.

4. INTERESTING THE ADULTS

Take pictures of activities. This is an excellent way to build up the interest of adults in camp. If they see boys or girls happily at work, or play, enjoying the out-of-doors, becoming expert in the water, they long for their own to have the same experiences.

But the best advertisement for a camping expedition will be the boys or girls as they come home and tell about the glorious time they have had. This enthusiasm is contagious and often leads men and women to give a boy or girl an outing. They like to do something individual. Then there are others who will give a tent or a cot. The prime thing is to get the enthusiastic support of the grown-ups back of the enterprise so as to be able to make it a success.

III. CAMP ORGANIZATION

While all these details for the comfort and health of the group must be looked after, there is the very important matter of what the leader is going to try to do for and with the group.

The organization of camp should take place as soon as the campers arrive. Divide them into tent or cabin groups, into groups for various camp duties, and into teams for games and sports so as to secure the greatest individual and group participation in all of camp life. The teams may need to be revised later.

The leaders can present the camp ideals at the beginning in such a way as to give a challenge to the life of all. The writer has had the best success with the natural groupings rather than by trying to introduce a plan foreign to the natural life of youth today, such as Indian tribal organizations, or military groupings, which do not carry through life. The plan used in the International Council Older Boys' and Girls' Camp Conferences in 1927 for the first time is far and away better. By this plan the campers were organized in six groups that centered around six challenging sub-titles of the Christian Quest. These were as follows:

Iye Akita—Searcher for **my inner best self.**
Kola Akita—Searcher for **helpfulness to others.**
Teca Akita—Searcher for **new discoveries.**
Onspe Akita—Searcher for **new heights.**
Wowicaka Akita—Searcher for **unattained truth.**
Wakantanka Akita—Searcher for **new experiences with God.**

Other names used were:
Akita—A searcher.
Akita Tanka—A great searcher.

Onspikiye—Teacher and leader, friend.
Omniciye—The council of searchers
Wanji—The searcher who runs ahead, or group student leader.

All the group life centered around these quests, stunts and dramatic events interpreted them, and the ideals themselves influenced conduct and life in an unusual way.

Each camper can usually be led to co-operate when he is told why co-operation is necessary to a good camp. To post a list of "dishwashing groups," for instance, and let them rate themselves as co-operating group each time, helps to bring the individualist into line. Those forming a group in this work are divided into other groupings in other kinds of work so that each camper has a chance to co-operate with many different people as is the case in ordinary life. "It's the thing to do" is a powerful incentive which can be made to permeate all of camp.

The attitude of reverence comes first to the authority of power. Power of beauty, power of ability to accomplish, power of control, power of strength, compels reverence. After it comes from the outside things it finally comes from one's self and for God.

Obedience, joyousness, creativity, and so on, are attributes that the individual, the group, and counselors all combine to produce until they become a possession under the conditions of camp life.

Camp is a democratic family organization. The tent leaders necessarily must be chosen from those who are older and have had camping experience. They, then, meet together with the director and choose their own tent mates. The tent leaders then meet together and arrange the working groups and other details of camp organization. The whole group later selects two leaders to choose baseball teams. They also choose a committee to arrange for tournaments and games. The tables appoint the table setters who work in rotation. As nearly as possible every member of camp should have a voice in the set up of the organization which he himself is helping to establish.

IV. CAMP PROGRAM

This means a program which will extend over the days and will see something definite accomplished by the end of camp. What should a program include?

At the first discussion period the whole group talks over the subjects which might form themes for discussion. Suggestions, of course, are made by the leader but his suggestions should never exclude those things which the group may themselves desire. The tent groups have the entire say of what their programs shall be around the camp fire and they are responsible for the development of it. The whole group decide on definite things that they desire to do while in camp, such as an overnight hike, special trips, particular pieces of work to be accomplished, and the hand craft work which they desire to undertake.

1. INSTRUCTION, OR DISCUSSION

A definite period for instruction, study, or discussion will be provided. Here as well as in the whole camp program the leader has an opportunity to lift the thinking of the whole group to a high plane and get attitudes established. Whatever is discussed must be within the interest of the boys or girls. Two books may be guides for such a leader. Others are given in a chapter "A Day's Program" in "Out of Doors with Youth." Basil Mathew's book, "The Spirit of the Game," has excellent stories which form a basis for fine discussions for the development of attitudes. The second book is "Influencing Human Behavior," by H. A. Overstreet. This proved tremendously interesting to girls from fourteen to sixteen years of age. The discussions were fundamental as the girls felt they were getting at the things they wanted. The book should be used as a point of departure to draw out of youth the things they most need.

2. CONSTRUCTION WORK

Another item in the program should be construction work. There is a certain amount of the necessary work such as washing dishes, preparing vegetables, making beds, straightening up tents, etc., that all must do. This is best accomplished by dividing the camp into small groups, each responsible in order, except that each should make his own bed.

If only a week-end camp is held, any such program as suggested here must be very materially shortened, in fact many items could not be attempted. However, there should be something very definite attempted even on a week-end trip.

Let there be some hand-work in leather or metal which becomes the property of the individual even if it is only carving stones.

But it is most important to build something where each has a chance to do real hard work. To illustrate, a lighthouse was decided upon. We built this lighthouse in octagonal shape with a twelve foot base and thirty feet high. A cement foundation and floor meant experience in mixing and laying cement. The frame work was of 4x4's. The sides were sheeted and then shingled with asbestos shingles. The boys' camp worked on this, first laying the cement and putting up the frame work and starting the sheeting. The girls' camp finished the sheeting and put on the shingles. They learned what it was to be tired, gained a confidence that they could do it, and what was very important, learned the art of co-operation in building together.

The platform of the light house can be used in connection with the camp fire programs. A light can be kept lit so as to be a guide to the small boats on the lake on a dark night. It makes an excellent place in which to store things for the winter. It can be used as a dressing room for visitors when they go swimming. Then those preparing a play can store their properties which they use for their show in the evening.

The leader had to build the cupola in order to have it enclosed for the winter. Next year the boys plan to build a mechanism with weights for a revolving light, while the girls will build an inside circular stairway.

Such a piece of work gives the sense of accomplishment. "We built it," is an indication of honest pride in the thing done. They will always enjoy climbing to the top and going out on the balcony. They will be thrilled as they see it from great distances when on the lake. Any building project may produce this enthusiastic unity.

3. PLAY

Another item in the day's program will be play. Usually this will be in the afternoon. There are many games that teach love of woods, games too that the groups will want to play. There are hikes and always a regular period for swimming at which time there is instruction in life saving, boating, and canoeing.

With this general plan time passes rapidly. There should be included in the program free time and some suggestions

as to how to use it to advantage. As camp advances, boys and girls find many things they want to do that do not come in the program and they should have a chance to do them. It is their free time and nothing else should be put in without their hearty consent.

A rest period after the noon meal helps to keep campers in a vigorous condition. Some tire more easily than others and should have a chance to rest.

An all-day expedition will, of course, upset this general program. Two or three of these are advisable, however, because it is jolly good fun for all to be off on a new experience for a whole day. Camp has a fresh attraction as they return.

4. THE CAMP FIRE

The day should be brought to a close with a camp fire. Around its light life becomes very impressionable. The tent groups take turns in presenting some kind of a stunt or show. There are songs, and as camp quiets down with the dying of the fire, the leader has his chance to carry the group to the greatest heights of which he is capable. Here he can close the day with a prayer so real that all feel its value.

This is the great opportunity of the leader. There must be careful preparation, a quick sensing of the mood of the group, and a deep knowledge of the fundamental religious values of the life of youth. Here are the finest surroundings. All the mystery of the deeply shadowed wood behind, the immensity of sky with its myriad suns above, the lake with its waves flickering in the moonlight, and the fire, man's grateful companion, for the evening, help to cause the mind to range into the mystery of God and to stir the emotions of a great idealism. Such is the unparalleled opportunity for one who takes young people with him into camp. He can throw his soul into the life of the group and give expression to his deep convictions and if the spirit of God is in him, they will see it.

5. BEAUTY IN NATURE

The pointing out of beautiful spots and beautiful things in nature has a great value. The beauty of a leaf held up against the light showing its wonderful construction, the examination of moss or fern reveals beauty to the astonished eyes. The effect is that youth begins to look at the

common things about him finding things he little dreamed of in line and color. He not only begins to look but to see. There comes an incentive to know more of what is about him. By and by the question emerges "Where does it all come from?" The answer must come, as it came to the Hebrew writer of that great epic poem we call the story of creation. A boy who had been taught to notice beauty in the trees and sunsets was out one night when there was a wonderful display of northern lights. As some one began to talk about the danger of falling off the pier, he called out, "This is no time to talk about things earthy."

To have beauty fill life is to leave no room for the ugly or base. Camp presents this opportunity. Often the dining room is decorated with fern and boughs just because the beauty of these things is desired continually. That is real character development. Art is far-reaching in its influence upon life and good art is always beautiful.

Exposed roots of trees are always interesting. On the sand dunes near our camp where there is a constant fight going on between the sand and the forest, it often happens that the roots of trees are exposed.

It is a fine opportunity to study how the various kinds of trees form their roots. Once we discovered a tree blown over and found that one of the great prong roots had run into a stone before it had developed. This was evidently the reason the big tree had gone over. As we discussed it one boy remarked, "Gee, it pays to get all your roots down, doesn't it?" Now **there** was a conviction expressed by the boy himself which any amount of talking might never have brought. It is just such a chance that is the leader's opportunity.

After a forest fire where the ground had been burned over leaving only a fine ash, the boys were surprised the next year to find ferns and small poplars growing thickly. "Nature never quits," was one observation. "Then why should you?" was the quick reply to the boy who had sometimes been guilty of quitting his job. "Stung!" shouted his companions who had overheard the remarks. Later in camp the same boy acknowledged that he had had it coming to him. He was never known as a quitter again.

These are but indications of how natural it is to get important character results across in the ordinary life of camp. A leader should never be discouraged. It takes time for boys and girls to grow.

6. SUNDAY

Sunday is made a special day. The regular routine program is dropped. Much more free time is given and a regular service of worship planned. It is a day for books and letter writing, for short expeditions of discovery, for thinking and worship and companionship. Our camp prefers the vesper service in the leisurely late afternoon. It is the high peak of the day if it has been well planned for by all. We hold vespers in a beauty spot that is not used for any other purpose, except as some delight to go and sit there quietly. The only association with that particular place is worship of the Creator.

We have a service that has many responsive readings and prayers in it, so that the audience is participating all the time except during the sermon.

Do you not see how necessary it is to plan much of the work in advance of camp? Time goes so quickly and there are so many demands on a leader's time that the discussion periods must be prepared in advance. Then, too, he must put as many of the details as possible on to the campers themselves.

Much of the success of camp is, after all, next to the leader, a matter of organization. Organization of materials into a program, organization of supplies in an effective kitchen, organization of the campers so that they know their duties and responsibilities. Then expect each to do his job. A big body is unwieldy but organized in parts it becomes very easy for it to function in the formation of right attitudes.

For instance, let the whole camp be divided into gangs for dish washing, taking turns regularly, with one of their number as chairman; into tents with one of their own number as tent-leader, and so on for each activity of camp. For groups aged twelve to sixteen this is better than having an adult as the head of each tent. Too often the adult becomes someone to conspire against. The adult as a general counselor and friendly aid in planning is welcomed, but not as a spy or overseer.

7. A SAMPLE DAY'S PROGRAM

Now let us look at a day's program. Rising at seven, have three minutes of setting up exercises. Sometimes this

may be a run. Then comes a dip. Insist on its being a dip and not a swim. Breakfast at seven thirty. A good custom at camp is to have a word of thanks at the beginning of each meal. Sometimes the older ones like to do this if told in advance they are to be called upon. After breakfast have a responsive service which has been prepared for camp life, and is largely made up of Biblical selections, poems, and prayers. Then comes the housekeeping work of camp, making beds, washing dishes, cleaning campus, etc. At nine o'clock have discussion period. The leader should open it, letting questions come from the group or asking questions until the whole group is trying to get at the truth.

At ten o'clock comes "work period." It may be construction work on a bridge, shack, tower, digging of a ditch, building a road or whatever happens to be the particular thing planned. Again it is good to divide the group and assign a job to each. Quit work at eleven thirty in order to let the table setters go to the dining room and the remainder have free time. Dinner is at noon. Each meal should take a half hour at least. The leaders can set a slow pace in eating and cultivate conversation.

Rest period of an hour follows when there is a choice of sleeping, reading, or writing. All should keep physically quiet.

From two to four there may be a game such as treasure hunt, follow the trail, etc. for the whole camp. Then all are ready for swimming. Instruction should be given to those who have not learned to swim. Occasional contests for the others should be arranged with some practice in life saving.

Five to six o'clock should be free time. Supper is at six with free time till eight. Most boys will want to play soft ball, some will prepare for tent stunts while others will have things they have planned to do. Camp fire is at eight. The fire is lighted by one of the campers. The song leader takes charge of the singing. Then comes the tent stunt or play. After this the leader gives his talk or story. An evening prayer is offered and at nine all go to bed.

If each day has a program time does not drag and by the end of camp something will have been accomplished in character stimulus. At least certain habits will have been started which are good ones.

V. EQUIPMENT FOR CAMPERS

"What shall I take to camp?" is usually asked, if not by the prospective camper then by the mother. Here is a list that is suggested for a three weeks' camp.

Boys

2 pair Khaki trousers (long).
2 or 3 Khaki cotton shirts, long sleeves.
1 or 2 flannel shirts.
1 pair stout leather shoes.
1 or 2 pairs tennis shoes—heavy soles.
Several pairs serviceable hose—both cotton and wool.
Pajamas.
Rainproof poncho or rain coat.
At least 2 pair of heavy blankets or equivalent.
Mattress protector about 6x3 feet.
A heavy sweater.
A wool swimming suit.
Toilet articles—tooth brush, comb, soap, tooth paste.
3 or 4 bath towels and wash cloths.
One half dozen horse blanket safety pins.
A knife.
Mosquito netting to cover the bed—fine mesh about 9x12 feet.
Writing paper and stamped envelopes addressed to your parents.
A hatchet and flash light if you have one.
A piece of cotton rope ten feet long.
Soft hat, felt or khaki.
Large sized bandanna handkerchief.
If you are a Scout, take along your signal flag and Scout book.

Not Absolutely Necessary, But May Be Brought if Desired

A suit of heavy underwear to sleep in should the nights be cold.
A canteen.
Small mirror.
Compass.
Small pillow.
Sheets and pillow cases.
Laundry Bag.
Tennis racket and balls.
Games, music, and musical instruments.
Books.

Girls

1 pair dark bloomers
Khaki or wool knickers.
Middy blouses—3 dark, 2 or 3 white, 1 khaki required*
1 black tie.
1 pair tennis shoes.
1 pair stout hiking shoes—broad heels.

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* Note: This is providing the girls do not wear their camp clothes on the trip to and from camp.

1 pair bathing slippers.
Wool bathing suit.
Bathing cap, 1 or 2.
Old underwear.
Old handkerchiefs.
Heavy cotton or wool stockings—*no socks.*
Boy's canvas hat.
Piece of cotton rope, ten feet long.
Bath robe.

At least one flannelette nightgown or pajamas is suggested for cold nights.

Two pairs of heavy blankets or equivalent. It is often of advantage to have an extra blanket or steamer rug in addition as the nights are sometimes cold.

Rubber coat or poncho.
A mattress protector or its equavalent, about 6x3 feet.
Half a dozen horse blanket safety pins.
Mosquito netting to cover the bed—fine mesh, about 9x12 feet.
A pair of outing flannel sheets is suggested.
Bag of gingham, khaki or stout material, about one half to three quarter yards square.
Soap, 3 or 4 bath towels, wash cloths.
A knife and flash light.
Sewing kit containing scissors, needles, buttons, darning cotton.
Writing paper, stamped envelopes addressed to your parents.

Not Absolutely Necessary But May Be Brought if Desired

A small pillow.
An extra bathing suit.
Compass.
Canteen.
Small mirror.
Games, music, musical instruments.
Books.
Sheets and pillow cases.
Small broom.
Tennis racket and balls.

While there will be a supply of medicine and equipment for emergency in camp, it is suggested that each girl be supplied with any special remedies she is likely to need.

VI. OUTDOOR COOKING

If it is desired to do out of door cooking the easiest scheme is to have two iron bars about two inches wide, one fourth of an inch thick and three feet long. Find two flat stones to place at either end of the bars, which raise them high enough above the ground to have a fire burning under them. Kettles can be set on these without danger of tipping. If the bars are lacking, two forked sticks can be driven in the ground on either side of the fire and a pole fitted into the crotches so that the kettles can hang from it

over the fire. The bars are better as it is easiest to use a coffee pot and skillet on them.

If stones are available, a fire place with chimney and oven can be built if one is to be in the same place any length of time. It is worth the effort to teach youngsters to cook out-of-doors. Food thus cooked has a delightful taste, and no food quite equals that which youth cooks for himself.

VII. PUTTING UP A TENT

A word should be said about putting up a tent. Select high ground that is level. On this set up the tent so that the opening is toward the direction from which you will naturally approach it. Let the ground slope away from the entrance if convenient. If stakes are cut in the woods make them about two to three feet long and three to four inches thick. Cedar is the best wood if it is to last more than one season. Put the stakes down so that they are in straight rows, then the pull on the tent will be even. These big stakes should be driven at an angle away from the tent so that the ropes will not slip off. If the little notched stakes are used, let them slant toward the tent. The holding power is greater if there is a straight pull with the rope. An army tent takes only one pole, while tents with a ridge pole must have two tent poles. All ropes should be in good condition. One never worries in good weather, but let a storm come up in the night and it is not so pleasant to be wondering if a tent will hold because some ropes are worn. With an approaching rain, all tent ropes must be loosened for as the ropes tighten in the rain stakes will be pulled up or the tents ripped.

If you do not have tent floors, cut a trench at the back and sides of the tent so that the ground inside may be kept dry.

A piece of mosquito netting hung so as to cover the doorway and one sewed around the bottom of the tent will keep the pests out. However, the best arrangement is to have a piece that covers each bed and is held above it by crossed sticks.

HELPFUL BOOKS

The following books will be valuable: "Out of Doors with Youth," J. W. F. Davies, University of Chicago Press. It is the story of the organization, equipment and conduct

of a camp, for groups of thirty-two, a camp not run for profit but which charges campers only the actual cost. It is the type of book a leader of boys or girls could use in developing his camp for character purposes and is prepared especially for leaders.

"Camping Out," by the Playground and Recreation Association of America, is a manual on camping with an extensive list of books and articles on camping. It attempts to cover the whole range of camping in America.

The Boy Scouts have a fine hand book on camping that is recently off the press. "Camping and Woodcraft" by Horace Kephart is an excellent book for those who delight to camp in the wilds.

"Camp Craft," by Warren H. Miller, is full of sound information regarding equipment. With these four books a leader will have the fundamental information he needs for a start. They will suggest many others.

The leader will remember that, while books will help, it is his association with his campers that is most important. He stands as one of the ideals among his campers. It may be that someone will see through him the spirit of God living on earth, and his love may fire them with a love like that of the Christ. His word may become law because they trust him.

He must take time to keep his spirit fresh. He will always have a good book at hand to read and always keep his faith in youth. Let him be sure that his spirit is filled with what the great silences can offer.

Note: The drawings in this pamphlet are copied or adapted from the Tuxis Boys' Manual and are used by permission of the National Boys' Work Board of Canada.

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

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Offices of denominations affiliated with the International Council

Advent Christian, 160 Warren St., Boston, Mass.
African Methodist Episcopal, 8th and Lea Aves., Nashville, Tenn.
African Methodist Episcopal, Zion, 438 E. 46th St., Chicago, Ill.
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Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
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Brethren, Church of the, Gen. S. S. Board, Elgin, Ill.
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Christian Reformed Church, 737 Madison Ave. S. E., Grand Rapids, Mich.
Church of God, Anderson, Indiana.
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Evangelical Church, 1903 Woodland Ave., Cleveland, Ohio.
Evangelical Synod of North America, 2013 St. Louis Ave., St. Louis, Mo.
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Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.